/16 cont./

342 Another kind of phatskha, in the form of an irregular rectangular, is constructed as follows. Two chestnut poles are driven into the ground at the front door in such a way that the upper ends touch each other. The Abkhaz call them amakratl-khkva (scissors). On the side opposite the "scissors" another pole is driven in; a beam is laid on top of the "scissors" and this pole, and the roof rests on it. The roof of such a phatskha can be flat or sloping. Such a phatskha can be built in any size. A passage is made in front of it, and in the back there is a special com-
[233] partment for storing all kinds of utensils and for keeping the cattle in winter. The walls of the phatskha are not covered; only in winter are they now and then covered with ferns. Therefore the walls are easily penetrated by light, and at the same time by cold and rain.

354 Inside the house, in the middle of the phatskha, is the
[252] hearth (akhushtaara), made of clay or hewn stone. Above the
[415] hearth cast-iron kettles are suspended from the ceiling on hoops; in these the food is cooked. The Abkhaz try to maintain a permanent fire in the hearth. The smoke escapes through the roof, but on windy days it remains circling inside the room; therefore the phatskha, and especially the upper part of it, is
352 covered with soot. On one side of the phatskha there is a couch; near the hearth stands a long and fairly wide bench, which sometimes also serves as a couch. The bedding is arranged on the couch; nearby stands a trunk, where all the necessary articles are kept. On the wall hang a saddle, a whip, and some
415 of the /17/ weapons. In a corner, close to the wall, are the utensils for preparing ghomi; in this same corner are baskets for provisions, wooden or horn spoons and cups hang on the wall, while milk-pails and troughs, etc. stand on the floor. Basins and pitchers are rarely found; instead of a pitcher, a gourd
412 is used. A few implements must be added to all this: a flat stone used as a mortar, and a whetstone. And that is the whole domestic inventory of the Abkhaz of average means.

342 The large quadrangular phatskha serves as the main family
585 dwelling, while the conical one (khkvatsu) serves as a lodging for

A [754 cont.]
340 for guests and, in winter, for the livestock. The hearth lies in
[354] the middle; over it hangs the kettle and sometimes a chimney
tapering sharply at the top. Next to it stands a long, wide
A
352 bench, and against one wall a plank-bed made of boards, on
which are the beds and a chest. In one corner are kept the whet-
A
412 stone, mortar stone, baskets, troughs, utensils for preparing
415 millet and maize, milk bucket, cups and spoons of wood and
490 horn, gourd containers, etc., and harnesses, saddles, and weapons
353 hang on the walls.

A
342 Another type (khkwatsu) corresponds in purpose to certain pile-huts on east Serbian and east Macedonian farms: they are the sleeping huts for young married couples. They stand in the yard near the main house, are round and plaited of hazel switches, and the walls lean inward slightly. The roof is conical and bound at the top with willow twigs, and the whole hut is covered with reeds, ferns, dried weeds, and the like.

A
351 [755] In the yard, which is surrounded by a plashed
343 hedge, there are, in addition, a summer kitchen of wickerwork, plaited granaries on piles (cf. Figs. 246, 247 [in untranslated portion]) for storing corncobs, a wine house with the wine press,
A
285 barrels, baskets for the vintage, and the like. The latter are
245 round, pointed at the bottom, about 60 centimeters high and 15 centimeters wide; a large hook is tied on at the top so that when the grapes are being picked it can be hung on the branches of the tall grapevines, like our fruit basket.

C
361 The Cherkess farmsteads likewise lie hidden in groups in [Fig. 447 appears here] copses of oak, beech, elm [Ulmen], elm [Elmen], ash, pear, and plum trees. The dwelling is
C
342 built of mud bricks or wickerwork smeared with mud; the span-roof is covered with straw that is held fast by poles, and it often juts out in front one to one and a quarter meters as in the Balkan and Crimean Tatar huts. The stable usually takes up one side of the house, living space the other; a door on the long side leads
C
354 to each of them. The interior furnishings are like those of the
354 Abkhaz house; the hearth, however, is found here at an outside wall, and the wickerwork chimney hanging over it is pear-shaped and sticks out one and a half to two meters above the roof. In the yard there are also a larger winter stable for sheep

A [See Top of This Page--Analyst]

3: Janashia I-5 (ca. 1900) 1937 RI3 Abkhas RI3
Adzvibzha

1. *Adzɔ̀rga-khwasha*

Either during the night before *baioba*, or, according to some members of the Commission, on the Wednesday evening of Passion-week, is observed the rite of binding legs with wool threads. Having supped early, the family retires to bed, each individual thrusting out his or her right leg from under the blanket. The eldest woman in the family stands on a stool in the middle of the room, and spins thread from wool. She does her work in silence. Having spun the required quantity, she quietly approaches the beds, and binds with this thread the right leg of each of their occupants, murmuring: "May God grant thee to see such days for a hundred years!" *Adzɔ̀rga* (more correctly, *adzɔ̀rga*) denotes a thick thread; *a-khwasha*—Friday, so that this rite was in former days, probably, observed on Fridays. The threads were afterwards burnt on the fire under the small cauldron in which was boiled the meat of the sacrificial animal, on Easter Day.

2. *K'wab-gharghar**

As soon as the binding ceremony was finished, the woman seized a copper cauldron, or a copper basin, and struck it like a gong, shouting at the top of her voice: "We have beaten! We have beaten!" The whole family then ran out into the garden, shouting *shwahk'wat'weyt!* "We have beaten you (outstripped)!" The "beaten" neighbours, annoyed to find themselves "beaten", immediately fell upon them, and a mock battle ensued. The battle was fought, of course, entirely as a joke, and with great merriment. In ancient times, a whole village often went to "battle" against another, beating copper cauldrons and basins. The "battle" was followed by dances and fun-making continuing till the dawn. *A-k'wab* denotes cauldron of copper, *gharghar*, knock, rap, clatter of a copper cauldron or basin.

3. *Aqat'wara*

This Abkhasian term denotes the following superstition: an Abkhaz considers it a great misfortune if he hears the warbling or chirping of a swallow or the call of a cuckoo, before he has had his breakfast (or has at any rate partaken of salt); the bird will have "beaten" him, and this he regards as a great misfortune. In order to avoid this he eats salt, or something salt-flavoured immediately on rising from bed, which means that he has won the "contest".[1]

* The labial semi-vowel "ʷ" in "*k'ʷ*", "*t'ʷ*", as also in "*kʷ*", "*tʷ*", etc., met with in this article, labializes the preceding consonant sound, the combination "*k'ʷ*", "*tʷ*", etc., representing labialized varieties of "*k'*", "*t*", etc. [TRANSLATOR'S NOTE.]

[1] Georgians also have such a superstition.